

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTTH MAKE MANIFEST IS LIGHT.'—Paul.

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CONTENTS.

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|---------------------------------------|----|---------------------------------------|----|
| Notes by the Way | 25 | Mediumistic Experiences of Mr. | |
| L.S.A. Notices | 26 | Ronald Brailley | 31 |
| Mrs. Prior's Work in London | 26 | Mediumistic Experiences of Mr. | |
| Health and Hope | 27 | A. Vout Peters | 32 |
| Roman Church and Spiritualism | 27 | A Spirit-Guided Soldier | 33 |
| Rev. R. J. Campbell Catechised | 28 | Christmas Either Way Round | 34 |
| Nearness of the Unseen World | 28 | A Book of Aphorisms | 34 |
| An Appreciative Notice | 29 | The Divining Rod | 34 |
| The Divine Feminine | 29 | Spiritualist Congress at Moscow | 35 |
| Pagan Rites and Pagan Survivals | 30 | 'Human Magnetism' | 35 |

NOTES BY THE WAY.

Mr. Maskelyne, in a 'Daily Chronicle' communication concerning the Zancigs, tries to frighten us by Old Bogie stories respecting the danger of talking about such occult matters as Telepathy. He cites the pitiable case of a poor creature who hears voices and thinks she is being conspired against, and appeals to Mr. Maskelyne for help. But this is a very old story. People have been hearing voices, or have thought they heard them, for centuries. Even the Old Testament is full of it: and it does not appear that the clairaudience it records, whether real or imagined, was produced by talking about Telepathy. Quite naturally 'sufferers' gather about the subject, just as flies gather about sugar, but the sugar does not produce the flies.

We would suggest to Mr. Maskelyne that perhaps what is wanted is not less but more talk about Telepathy. If we were to understand more about it, it might be taken quite out of the region of the uncanny; and, in time, the hearers of voices, instead of being treated as 'cracked,' might be congratulated as specially gifted. That might end the procession to Mr. Maskelyne of horror-stricken 'sufferers.' We want more knowledge, not less.

The problem of pain, of crushing, of seeming catastrophe, how ceaselessly it confronts us! What about God? multitudes ask. What about prayer? What about 'all things working together for good'? The answer is an insisting upon two facts—first, our colossal ignorance, determined by our limitations; and second, our clear conviction that on the whole the flow of events is vastly for good.

It has long been clear that it is as foolish as it is useless to pray against the working of natural law; and that it is perhaps as irreligious as it is foolish. We simply do not comprehend the causes of imperfection: and imperfection is everywhere. Everything is sick, even Nature. Storms and earthquakes and other catastrophes used to be regarded as 'visitations from God,' and usually 'sent' for sins. In reality they are Nature's safety valves, Nature's efforts to get rid of her maladies.

One is sometimes inclined to think of the world as an animal, subject to diseases. The sick child throws off its infantile complaints in the form of measles, and various eruptions. So does the world. Nature is a sick child, and we all partake of her woes. In the same way, Society is ethically sick, and with similar results, and its eruptions are everywhere the effort to slough off impurity and get

wholesomeness, to end strife and get peace. After all, it may all be translated into the heavenly verse:—

Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

Mr. Stead is sending abroad, far and wide and in many languages, a challenge to Europe respecting the next meeting of The Hague Conference. He believes that little or nothing will come of the Conference unless the peoples take up the matter with zeal. In 1899 only twenty-six States sent representatives. For this year's meeting nearly forty have accepted. 'It is therefore,' says Mr. Stead, 'the first Parliament of Man, and a notable landmark in our progress towards the Federation of the World.'

Mr. Stead is dissatisfied with the official programme, which seems to limit discussion to topics connected with what happens when there is war, instead of grappling with the real subject—how to prevent war, and especially how to keep down preparations for war. It is said that the British Government is in favour of this more thorough programme, and Mr. Stead concludes by saying that on the eve of the Conference 'A Pilgrimage of Peace' should proceed from Court to Court, from Capital to Capital, pleading for a Peace Budget, for an energetic *entente cordiale* policy, and for the boycotting of belligerents who refuse arbitration. Mr. Stead has himself just started to prepare the way for such 'A Pilgrimage of Peace.' Good luck to him!

Is it quite as certain as Dr. Francotte seems to think it is that laughter when alone is a symptom of insanity? That depends, we should say, upon the quantity, the frequency, and the kind. Dr. Francotte's notion is that laughter is a social act, involving reciprocity. But that does not seem convincing, and it does not seem quite convincing to Dr. Francotte, for he admits that a sane man may indulge in a lonely laugh occasionally. What about laughter when alone with a Mark Twain book? That would probably pass as a social laugh as, presumably, in company with Mark.

The poet Catullus said '*Risus inepto, res ineptior nulla est*,' 'Nothing is more foolish than a foolish laugh.' So thinks Dr. Francotte, who says that such a laugh reveals poverty of mind. That again depends upon the standard of 'foolish.' May one laugh at a Punch and Judy show, for instance, at a Pantomime, at Mr. Podmore at a loss for an explanation? It is all very difficult.

Dr. Francotte thinks laughing by one's self is more indicative of mental trouble than talking to one's self. That surprises us. We confess to being disturbed when we hear of one who does this.

Messrs. P. S. King and Son (Westminster) and 'The Personal Rights Association' (Charing Cross) have just

published a lively, luminous and rousing book by A. Goff and J. H. Levy on 'Politics and Disease,' in which, from a 'Personal rights' point of view, Vivisection, Vaccination and other abominations are cheviéd about in a most workmanlike and amusing manner. A capital little fighting book.

The following, by Theodore Parker, comes home to us as one of the most perfect New Year prayers we have ever seen:—

Father, I will not ask for wealth or fame,
 Tho' once they would have joyed my carnal sense,
 I shudder not to bear a hated name,
 Wanting all wealth, myself my sole defence,
 But give me, Lord, eyes to behold the truth,
 A seeing sense that knows the eternal right,
 A heart with pity filled and gentlest ruth,
 A manly faith that makes all darkness light.
 Give me the power to labour for mankind:
 Make me the mouth of such as cannot speak,
 Eyes let me be to groping men and blind,
 A conscience to the base, and, to the weak,
 Let me be hands and feet, and to the foolish, mind,
 And lead still further on such as Thy kingdom seek.

SPIRITUAL PRAYERS.

(From many Shrines.)

God of Light, Father of Life, Giver of Wisdom, Benefactor of our souls, who givest to the faint-hearted who put their trust in Thee those things into which the angels desire to look: O Sovereign Lord, who hast brought us up from the depths of darkness to Light, who hast given us life from death, who hast graciously bestowed upon us freedom from slavery, and who hast scattered the darkness of sin within us; do Thou now also enlighten the eyes of our understanding, and sanctify us wholly in soul, body and spirit. Amen.

PROOFS OF SPIRIT IDENTITY.—Some good instances of spirit manifestations leading to the establishment of the identity of the communicant, who was not known to any member of the circle, are reported in a recent bulletin of the Society for Psychical Studies, at Nancy. At three séances held last year, the following facts occurred: (1) A woman's name, age, and place of death were given and found to be correct. (2) A man's name and that of a village, with part of the name of a department, were given. On writing to the mayors of two places that might have been signified, a reply was received from one of them saying that such a man had left the place in 1903, and nothing had since been heard of him. (3) A communicator said that she had lived in the time of Louis-Philippe, and had relatives named Affra, now living at a certain address. On inquiry it was found that a family named Affre lived at the house indicated. The slight difference in the name may be readily explained, even apart from an easily occurring error in transmission by raps.

A NEW YEAR'S NUMBER.—The 'Revue Spirite,' the old-established French Spiritualist journal, founded by Allan Kardec in 1858, and since conducted by members of the Leymarie family, has celebrated the opening of its fiftieth year of publication by the issue of a New Year's number consisting of ninety-six pages, together with seventeen portraits, on plate paper, of Allan Kardec, M. and Madame P.-G. Leymarie, M. Paul Leymarie, the present director; M. Léopold Dauvil, editor; Madame Rufina Nœggerath, Colonel de Rochas, M. Léon Denis, Professor C. Moutonnier, M. G. Delanne, M. Albin Valabrégue, and other prominent French Spiritualists who contribute articles to the present number. M. André Gaudette pleads for a scientific Spiritualism in which 'the demands of reason and of sentiment can be harmonised by the concurrent exercise of outward observation and of interior contemplation.' We should establish the facts, he says, and regard theories and hypotheses as of importance only as auxiliaries. We offer our hearty congratulations to the director, editor, and collaborators of the 'Revue Spirite,' not only on having reached an anniversary which we believe is unique in the annals of spiritualistic literature, but also on the vigour with which they maintain the best traditions of the movement, and keep in view the truly spiritual aspirations of its worthy founders. We wish for the 'Revue' another fifty years of equal usefulness.

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON MEETING.

The Council invite the MEMBERS and ASSOCIATES to an informal

SOCIAL GATHERING

at 110, St. Martin's-lane, on the afternoon of THURSDAY NEXT, January 24th, from 3 to 5 o'clock, for conversation and interchange of experiences.

Tea will be provided. No tickets necessary.

THURSDAY, February 7th.

MME. E. D'ESPÉRANCE, on 'Explorations in the Field of Psyche.' At 7 p.m. for 7.30.

THURSDAY, February 21st.

REV. J. PAGE HOPPS, on 'Evolution and Spiritualism: The Story of a Response.' At 7 p.m. for 7.30.

THURSDAY, March 7th.

REV. TYSSUL DAVIS, on 'Spiritualism as a National Religion.' At 7 p.m. for 7.30.

FRIDAY, March 22nd.

MR. G. R. S. MEAD, on 'The Gospel of the Gnosis.' At 7 p.m. for 7.30.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MR. J. W. BOULDING, on 'Philosophy versus Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C., FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 22nd inst., Mrs. Loic F. Prior will give illustrations of clairvoyance at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

INSPIRATIONAL ADDRESS.—On *Wednesday next*, the 23rd inst., Mr. E. W. Wallis will deliver an Address at 6 p.m., on 'Arc Spirits Fettered or Free?' to Members and Associates—no tickets required.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, the 25th inst., at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' This meeting is free to Members and Associates, who may introduce non-members on payment of 1s. each. Visitors should be prepared with written questions of general interest to submit to the control.

MRS. PRIOR'S WORK IN LONDON.

On Tuesday, the 8th inst., Mrs. Loic F. Prior, after a brief explanatory address, gave illustrations of her power as a clairvoyant and psychic to a large number of the Members and Associates of the London Spiritualist Alliance, many of whom received very satisfactory and convincing evidences of the presence and identity of their spirit friends. We understand that in America and Australasia parties of Spiritualists and inquirers, to the number of twenty or more, met together at the home of one of their number, and engaged Mrs. Prior for a short talk and clairvoyant descriptions. At these drawing-room gatherings, or home séances, Mrs. Prior usually gave almost everyone present satisfactory messages from spirit friends, and, as her stay in this country is not likely to be prolonged, it would be well if London friends arranged with her for meetings of this nature at once—and kept her busy.

HEALTH AND HOPE.

When summer's last vestiges are gone, and winter, with its usual accompaniment of increased human suffering, is upon us, the mental barometer shows a tendency to fall and the mind is apt to become depressed; and in this mood of depression the hope of immortality grows dim. We should not attribute this fading to a wrong cause; we must not dignify it by assigning it to the activities of reason, when as a matter of fact it is rather due to lack of vitality, and therefore to the inactivity of reason. Reason is likely to be at its best when physically, as well as mentally, we are conscious of the fullness of life; when body and mind, intellect and emotion, are untrammelled. This is often not the case in the short daylight of our English winters, when damp and city fogs clog the lungs and dim the sight. When a man is in full health and all his faculties are balanced and forceful, the idea that he is doomed to rapid and total extinction, if it presents itself at all, cannot long remain with him; it seems an unthinkable anachronism.

But when body and mind alike are tuned to a minor key by ill-health, or weather, or some adverse circumstance, the thought of immortality seems remote and difficult to realise. At such times a healthy book may be a valuable tonic to the mind, and a little volume which has recently been published in the United States is well calculated to brace in this way. It is called 'The Hope of Immortality,' by the Rev. C. Dole.

It is a pity that the writer dismisses with abruptness the evidence for survival afforded by Spiritualism. This is too common, however, to surprise us. He has evidently been prejudiced against it by encountering the lower or spurious forms of mediumship; the kind of mediumship which purports to convey messages from the Shakespeares, the Bacons, the Pascals, and Fénelons, and really offers only the most puerile platitudes in the names of those great men. It is this sort of thing that brings Spiritualism into disrepute, and we suspect that it is something of this sort which has deterred Mr. Dole from doing it justice.

Except in relation to Spiritualism, Mr. Dole is cogent and convincing. He bases his hope of immortality solely on reason and intuition, and not on spiritualistic experiences. His arguments are forcible and direct. He tells us that he has honestly faced the *pros* and *cons* of the question, and that the *pros* have it. Not that he pretends to have no bias. He frankly owns that he would 'rather be able to look out for one day on the possibilities of an infinite universe than to possess millenniums circumscribed within bounds of time and place. . . I cannot help this bias; it seems to be involved in the nature of my mind.' But he claims that the fact of this bias, so far from making him incapable of estimating the *pros* and *cons*, has the reverse effect: he believes that it makes him all the more severe in the tests he applies to evidence on the subject.

Mr. Dole has the clear sight of a healthy mind, and he recognises that certain minds have an unhealthy tendency to throw themselves 'out of gear,' and thus are tempted to 'suppose invalid our splendid assumption of a realm of order and reality.' This, he says, is neither wholesome nor fruitful. 'It is like holding one's breath.' The little book is a Confession of Hope; Mr. Dole will not claim for it more than that, but his hope is evidently very strong and living. He gives us, as he says, 'as rapidly as possible the great sweep of the reasons that forever, and always more and more powerfully, impel the mind to the hope of immortality.'

Of course it weakens the book to isolate portions of the argument, although we feel tempted to do so because his

points are so clearly put, and each one by itself carries weight. We will, however, refer only to one of these, which endorses what we said in our opening paragraph. 'The hope of immortality,' he says, 'tends to be a sort of measure of our spiritual health and growth. Do we drop to a vulgar mood and think in terms of bricks and mortar? In our lowest mood no argument for immortality avails much with us'; but in our 'highest moods whole ranges of vision move us to hope.' This sort of mood he calls the 'sanest as well as the highest of human experiences.' 'Does anyone imagine the food which we eat to be real,' he asks, 'and these great experiences of life to be less real?'

We said that the writer presents his argument as a ground for hope, declining to call it by a more decisive term; but his hope seems to be transmuted as he writes, for his last word is not hope, but faith, and his book concludes with the sentence: 'This faith grows equally out of the highest reaches of our intelligence.'

THE ROMAN CHURCH AND SPIRITUALISM.

The 'Literary Digest' (New York), in a recent issue, gives long quotations from an article by Father G. G. Franco, S.J., in the 'Civiltà Cattolica,' of Rome, a Papal organ. Father Franco takes the ground that spiritualistic phenomena are real and not imaginary, yet they are to be clearly distinguished from mere material phenomena. He admits that Spiritualism is one of the recorded facts of history, and is found in the Old and New Testaments as well as among the early Christians and the Neo-Platonists of Alexandria, and that any attempt to confute the genuineness and authenticity of the testimony, ancient and modern, in favour of Spiritualism is simply absurd. Father Franco says:—

'In our time (1906) no one denies the real existence of spiritualistic occurrences, excepting certain men whose feet are on earth, but whose wits go wool-gathering in the moon. Among the latter I am surprised to find several university professors in Italy, men in other respects admirable specialists. It is well to remind these gentlemen, and others who have not studied Spiritualism, that spiritualistic phenomena are not the productions of pure and lofty metaphysics or astronomy, but are objective acts which fall under the cognisance of the senses, and can be observed by all. When such phenomena have been attested by many men of learning and good faith, it is useless, even foolish and ridiculous, to reject such well-proved facts. The facts are accepted as certain by all reasonable men. The phenomena of Spiritualism, from the moment when they were first observed up to the present time, have become more and more palpable and objective, and therefore have furnished opportunity for better and more unmistakable authentication by the senses.'

With this writer it is not a question of facts, but of causes, and still more a question of the ruling of the Church with regard to these matters. Father Franco does not say that the manifestants are all evil and deluding spirits, though he thinks they are often of doubtful character. That is not his main point. He records the answer which a certain spiritual director made to a member of his flock who asked whether she might attend séances at which her little son came back and sat on her knee. The director said:—

'I cannot do better than refer you to one of the last decisions made by the Congregation of the Inquisition, and approved by Pope Leo XIII. In 1898 a devout Christian questioned the Holy See as to whether it was allowable for him, provided he refused all communication with an evil spirit, and put himself under the protection of St. Michael, head of the celestial army, to communicate with the spirit of a certain person, a spirit whose answers had always been in conformity with Catholic doctrine. The Sacred Roman Congregation replied, "As matters stand, it is not allowable"; and the voice of the Vicar of Jesus Christ confirmed the sentence of the Inquisition.'

Thus the verdict of the Church on Spiritualism is: Genuine, but not allowable.

BATTERSEA.—The 'Piano Fund' committee desire to thank Miss Emma S. Windsor for a donation of 4s., and all friends who assist them in their fortnightly social gatherings.

THE REV. R. J. CAMPBELL CATECHISED.

The Rev. R. J. Campbell, of the City Temple, on Thursday, the 10th inst., presented himself before a public audience at the Kensington Congregational Church, in order to reply to inquiries as to his views on religious subjects.

In answer to a question he affirmed his belief in the persistence of consciousness after death, and referred to the evidence which had convinced Sir William Crookes and Sir Oliver Lodge.

In another reply he said that he believed that real prayer was always answered, though, happily, not always in the way desired. The Virgin Birth had a beautiful meaning in it, and showed the action of the Divine Spirit on humanity; but, he said, 'to say that Jesus was born without a human father was untrue.' The 'New Theology,' he claimed, was not to be taken as a victory for Unitarianism. He would not be labelled by that name, and thought that such labelling was a mark of uncharitableness, and should be got rid of—the word "Christian" was enough.

Replying to a question as to the influence of those who have gone before over the lives of those on earth, and whether a mother could be happy in heaven while her son was unrepentant, Mr. Campbell enunciated good Spiritualist doctrine when he said:—

'You make your destiny in the next world by what you are in this; heaven is what you are, and so is hell. I do not say there is not a heavenly environment and an environment of hell, but we go for what we are, and we begin there where we leave off here. I see no reason why the prayers of the mother on the other side should not be as potent there as here.'

'Let us realise,' he said again, 'that death is the gateway to the higher life'; and he deprecated the fear of death as an enemy. Replying to a question on the effect of Christ's death and the real meaning of the Atonement, he said, as summarised in the 'Daily News':—

'The actual physical death of Christ on Calvary did not diminish the responsibility of man for sin. It was the Spirit of Christ, the Spirit of God, which was saving the world to-day, and making men better and the world a happier place to live in. Jesus was a greater power than ever to-day. They need not talk of some mysterious thing in the Atonement, it was going on to-day, for the Spirit of Christ, the Spirit of Eternal Love, was making man at one with God.'

In an interview reported in the 'Daily Mail,' of January 12th, Mr. Campbell was even more explicit. He said:—

'The word "God" stands for the infinite reality whence all things proceed. . . We believe that there is no real distinction between humanity and deity. Our being is the same as God's, although our consciousness is limited. . . Every man is a potential Christ, or rather a manifestation of the Eternal Christ, that side of the nature of God from which all humanity has come forth.'

After claiming that the 'New Theology' was 'an attitude and a spirit rather than a creed,' and that it 'looks upon evil as a negative rather than a positive term—the shadow where the light ought to be—the perceived privation of good,' and further, that while it recognises the Bible as 'a unique record of religious experience, it handles it as freely and critically as it would any other book,' he said:—

'The New Theology believes in the immortality of the soul, but only on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. We make our destiny in the next world by our behaviour in this. Ultimately every soul will be perfected.'

'From all this it will surely be clear that the New Theology brushes aside many of the most familiar dogmas still taught from the pulpit. We believe that the story of the fall, in a literal sense, is untrue. It is literature, not dogma, the romance of an early age used for the ethical instruction of man. We believe that the very imperfection of the world to-day is due to God's will, and is a working-out of Himself with its purpose, a purpose not wholly hidden from us.'

'The doctrine of sin which holds us to be blameworthy for deeds that we cannot help, we believe to be a false view. Sin is simply selfishness. It is an offence against the God

within, a violation of the law of love. We reject wholly the common interpretation of the Atonement—that another is beaten for our fault. We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which cannot be remitted by any work of another.

'We believe that Jesus is and was divine, but so are we. His mission was to make us realise our divinity and our oneness with God. And we are called to live the life which He lived.'

Mr. Campbell confesses that he does not like the term 'New Theology'; nor do we. We have another word for it: we call it Spiritualism.

THE NEARNESS OF THE UNSEEN WORLD.

An interesting and even powerfully written article in 'Chambers's Journal' for December last, entitled 'Footfalls from Another World,' prefaces a personal narrative of weird happenings with some thoughtful considerations as to the change that has come over public opinion with regard to events formerly described as 'uncanny.' What was once looked upon as the superstition of the ignorant is now made the subject of research by cultured and scientific men and women, and this change, the writer thinks, has led to another:—

'There is no longer the same awe felt of the spirit land and its inhabitants as was universal in former days, and which true faith in God could alone conquer. That we ourselves must shuffle off this mortal coil for the spiritual vestment, whatever it may be, is not now relegated to the dark corners of the mind; we think and speculate openly upon the change, while stronger and stronger grows the belief in the nearness of the unseen world and its inhabitants.'

'So it comes to pass that we are listening to the old wonder-stories which deal with the return of the dead from the shadow land, the omens, the dreams, the presentiments, which a former generation held, or affected to hold, in scorn. Is this a retrograde movement or simply a return to the primitive implanted spiritual sense, unerring as that of instinct to the animal, a sense lost in the artificial conditions of modern life? . . .

'Why, indeed, should this belief in the unseen, these tales of the supernatural, come from every quarter of the globe, from all sorts and conditions of people, and through all ages, if there were nothing save imagination to account for them? . . . What will be the next change? Is this gradual recognition of unseen powers and influences the beginning of an era in which the spiritual will take open precedence of the material, and much that is now hidden be revealed? The answer is, not yet.'

While bidding us curb our impatience for the full development of the next stage of evolution of intelligence, the writer describes some events in his own life which shook his original 'firm belief that no communication between this and the unseen world was possible save as by miracle and for a purpose,' and finally made him 'realise strongly the close connection between this and the unseen world around us.' One of these events was a heavy step heard on the stairs of a house in which the writer was sitting up to attend upon a sick friend; on going to the door of the room no one was there! At another time, in a country house near the sea, there were heard sounds of 'heavy, shuffling feet pounding the floor' of the kitchen in a kind of measure, as if a dance was going on. The narrator says:—

'Thinking that it was a party surreptitiously given by the servants during the master's absence, I rose, dressed quickly, and went downstairs. As I put my hand on the latch of the kitchen door the noise increased. It seemed as if the dancers were pushing and tumbling over the heavy kitchen furniture as they footed the floor. I flung the door open, only to stare into vacancy. No riotous group was before me; neither chair nor table was displaced; the fire had been raked out; all was in order. On mentioning the occurrence to the master, I found that he had had a similar experience.'

While visiting comparative strangers, who received him 'as a chance acquaintance whose way they were cheering for a few days by kindness and hospitality,' the writer was introduced to the sister of the hostess, and found that she was a writing medium, and had lately been in communication with a spirit whose name, after some discussion, the narrator

recognised as that of a former intimate friend, but who chose to call himself 'Zol.' The narrative continues :—

'Dinner over, we adjourned to the drawing-room, and I gave a careless assent when asked if I would like to communicate with "Zol." I do not know what I expected; nothing real, certainly.

'The mode of communication was this: The medium provided herself with long strips of ordinary paper and a pencil. She wrote, "Are you glad to see —?" Instantly the pencil in her hand moved, hurrying over the paper, which was torn in one or two places from the great pressure and rapidity of the action. The medium looked astonished, and when at last her hand was permitted to stop, she found it very difficult to decipher the message. "Zol is not glad. He never wished to meet any of his own blood, and it adds to the pain to hear himself discussed and spoken ill of among perfect strangers." "I spoke no ill of you," I said hastily, and, indeed, it was true. But I had alluded to a love of popularity which had been a sore subject with him in life. The pencil moved: "You did," it wrote; and then followed some remarks so satirical that they stung me as though uttered by a living presence. "I know how clever you were," I retorted; "still, you never guessed that it was I who wrote—," and I named verses which had roused a good many emotions in a certain coterie long years ago. The hand was shaken; the pencil flew. "You wrote those verses? what a mass of deception you must have been!" A pause, and then: "Making a fool of poor, good—," and here a name followed; it was that of one who had indeed made me his reluctant confidant and counsellor throughout the absurd commotion caused by verses which, though satirical, were utterly devoid of malice.'

This dramatic revival of old memories, productive of intense feeling on both sides, and therefore highly characteristic with regard to identity, was followed by other proofs that the narrator 'was verily in touch with the same being whose life for some years had crossed and recrossed' his own, and he became conscious of knowing his former friend better than in the earth-life, while the latter's parting message: 'I did not know that you were made of such real sterling stuff before,' made it appear that he also had come to a truer appreciation of the narrator's character. One of the reminiscences exchanged was that of a warning from the deceased friend, while still on earth, against prying into the mysteries of the future when it is well for us that they are hidden from us. In recalling this the spirit communicator wrote: 'I warned you when I knew nothing of the spirit-world. A thousand times more earnestly I warn you now that I do. It is like playing with fire.'

AN APPRECIATIVE NOTICE.

In the December issue of the 'Harbinger of Light,' Melbourne, Mr. W. H. Terry, the late Editor, has a very appreciative article on Mr. E. Dawson Rogers, President of the London Spiritualist Alliance and Editor of 'LIGHT,' whom he speaks of as 'a notable pioneer and spiritualistic upbuilder,' and says, 'Mr. Rogers has probably had a larger personal influence in the acquisition of the vastly improved status which Spiritualism in England has attained during the past decade than any other individual.' In a reference to 'LIGHT,' in another column, Mrs. Bright says :—

'Australian Spiritualists would do well to become readers of "LIGHT." Everything concerning the movement in all parts of the world finds mention in its pages, and from a literary standpoint it ranks with the best in journalism. Many kind words of encouragement in a difficult task have been given in the columns of "LIGHT" to the Editor of this paper, who gratefully acknowledges this and similar tokens of good will from correspondents the world over.'

DR. PEEBLES IN INDIA.—We have received a card from Dr. Peebles indicating his safe arrival at Bombay, and a copy of the 'Times of India' for December 24th, which says, in announcing his arrival there: 'The Doctor, who travels alone, is a most delightful conversationalist, with a remarkably cheerful outlook on life for all his eighty-five years—"always look on the best side of things and have a good time any way" is his maxim—and is staying in Bombay for a few days before proceeding up-country.'

THE DIVINE FEMININE.

We have almost grown accustomed to receiving books in which the latest developments of evolutionary or other science are made to blend harmoniously with the mystic lore of the ages, but never have we found biology and morphogeny so completely amalgamated with transcendental thought as in 'The Cosmic Procession; or, the Feminine Principle in Evolution,' by Frances Swiney (London: Ernest Bell, Portugal-street, W. C., price 3s. 6d. *net*). The authoress describes her book as 'Essays of Illumination,' and she certainly illuminates the question of evolution with all the light that occult teaching can throw upon it. Indeed, we do not know which class of writings she appears to have studied the more closely, those of the biologists or those of the Illuminati.

As to the philosophical side of the question, the author says :—

'From the first, man was confronted by two aspects of Nature and Humanity—Spirit and Matter; Man and Woman; the subjective and the objective; the Feminine and Masculine elements. The crucial question was ever, which was the superior? Which was the vital principle in the Cosmos? Which was the controlling factor in relation to life? Man halted long between two opinions. In the archaic ages, when he lived in closer touch with Nature, the chief divinities were feminine, and consequently the Matriarchate was supreme in the various social organisations. Then came Duality, Mother and Son, to develop later into the Trinity of the Mother, Father, Son, which finally became a purely masculine triad. But underlying dogma and theology there is in all beliefs and philosophies the fundamental recognition of the feminine basis of creation, and the Feminine Ideal of ultimate Perfection.'

According to this book, 'on the first pulsation of organic life the reproductive factor was absolutely feminine.' The male element is katabolic, disruptive, 'the product of waste and decay,' or, as we are elsewhere told, 'the mother's initial failure in creative power.' The female factor is also the predominant one in evolution :—

'The female transmits hereditary traits which are already latent in her metabolism; but traits extraneous and foreign to her own organism are only developed in her offspring through impressions from without acting upon her psychic nature. . .

'Practically, motherhood is the sole arbiter of the life-destiny of humanity. With the mother's creative, eliminating, selective power rests the future of the race. The mother's mental influence upon the brain structure of her offspring can alone produce a better standard of brain power. She alone can retard or reduce the pathological condition of suffering mortality. With her rests the responsibility of eliminating suicidal tendencies, of preventing the increase of insanity, epilepsy, imbecility and idiocy. She has to build up the nobler, purer, brighter, and happier manhood and womanhood of the future, evolving the race to a higher plane of being—the outcome of maternal impressions rightly dirigated, controlled, and synthesised. Her creative powers range from the strictly material to the sublimest spirituality; and through and by that spirituality she will, as the highest evolved organism, and as the chosen medium to achieve the greatest results in the process of evolution, gradually uplift humanity.'

We think that the first paragraph goes too far, and, like several of the other statements made in this book, oversteps the meaning of the scientific authorities quoted by the author. But we admire her sincere enthusiasm and her confidence in the future of mankind—or rather of womankind; that future is a remarkable one, according to her anticipations. Evolution, she thinks, has entered upon one of its occasional periods of rapid progress; man will assimilate himself to woman; 'men and women will become more and more perfect women.'

All this savours of mysticism, and in fact considerable space is devoted to the consideration of 'Divine Motherhood,' or the Female Creative Principle, the All-Mother, the Wisdom (Sophia) of the Gnostics, the supreme Aditi of the Brahmans, the Virgin Mother of the Eternal Son. Quotations are given from the Kabbala and from the Gnostic writings, Christ is represented as mystically teaching 'the chemico-physical origin and sequence of sublimated matter,' and the Soul is represented as transforming the body while itself progressing from the illusion of desires to the realities of knowledge, 'the white Light of the Eternal Love.'

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PAGAN RITES AND PAGAN SURVIVALS.

Dr. J. G. Frazer's new book, 'Adonis, Attis, Osiris; Studies in the History of Oriental Religion' (London: Macmillan and Co.), is an expansion of certain sections of his famous book 'The Golden Bough,' inspired by the belief that religion, like all other institutions, has been profoundly influenced by physical environment and by those aspects of external nature which determined so much the thoughts of the ancient peoples.

Treating the subject broadly, it may be said that Oriental Religion, taken in Dr. Frazer's sense, is altogether founded on sympathy with Nature. 'The spectacle of the great changes which annually pass over the face of the earth has powerfully impressed the minds of men in all ages, and stirred them to meditate on the causes of transformations so vast and wonderful. Their curiosity has not been purely disinterested; for even the savage cannot fail to perceive how intimately his own life is bound up with that of Nature, and how the same processes which freeze the stream and strip the earth of vegetation menace him with extinction.'

Hence, man's thoughts very early in his career clustered about the phenomena of Nature. They were his anchoring places, his picture books, his poetry, his wonderworld, his life: and it is little wonder that they beset him behind and before in relation to the mysteries of religion which, from first to last, were symbols, more or less grotesque, more or less beautiful, of the course of the seasons,—the return of the sun and the death and resurrection of Nature. Sober-minded, matter-of-fact, town-nursed British people can have no conception of the huge swirl of legend, myth, rite, ceremony, ritual, symbolism that gathered about these Nature-sympathies and affinities for the ancients.

Just behind the veil of the senses there was, for them, a real and overmastering world of Nature-deities of many kinds, and, just because these were invisible but so near and so tremendously real and powerful, and just because it was left for man to find out their powers and their workings, there was an infinitude of room for wild imagination, passionate fervour, and poetic feeling.

It was, for instance, a very early belief that every one of the fruits of the earth had its possessing spirit, and that it was necessary to apologise to the spirit for destroying it

and using it. In fact, there were times when all common life seemed regulated by rituals connected with Nature-spirits. Hence lamentations over the spirit's death or withdrawal, and rejoicing at his reappearing. This was the overwhelming *motif* of the widespread lamentation and rejoicing (in Syria, Rome, and elsewhere) at the vernal equinox, when, especially in the case of the Nature-god Attis, the most passionate orgies of horror and joy accompanied celebrations which the Christians afterwards annexed as Good Friday and Easter. Of this, Dr. Frazer gives an intensely thrilling account, which, whether we like it or not, presents these Christian memorial days as of 'Pagan' origin, having their roots in Nature-phenomena and Nature-worship.

The same remark applies to the great commemoration of the birth of Christ, which, as is well known, is also vitally connected with the winter solstice. The old Persian deity, Mithra, was, at the time of Christ, enormously popular all over the Roman Empire: and his cult had many points of resemblance to the doctrines and rites of Christianity. 'There can be no doubt,' says Dr. Frazer, 'that the Mithraic religion proved a formidable rival to Christianity, combining as it did a solemn ritual with aspirations after moral purity and a hope of immortality. Indeed, the issue of the conflict between the two faiths appears for a time to have hung in the balance.'

Dr. Frazer adds the following significant paragraphs: 'An instructive relic of the long struggle is preserved in our festival of Christmas which the Church seems to have borrowed directly from its heathen rival. In the Julian calendar the twenty-fifth of December was reckoned the winter solstice, and it was regarded as the Nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning point of the year. Now Mithra was regularly identified by his worshipers with the Sun, the Unconquered Sun, as they called him, hence his nativity also fell on the twenty-fifth of December.'

The inference is inevitable, that the whole of these days of the Christian Year are founded upon old-world commemorations of the vital phenomena of Nature, and that these were borrowed from the Pagan world and assimilated for the saner and sweeter uses of the cult of Christ. We do not see that there is anything derogatory to Christianity in this: rather the reverse, if we remain on rational ground, and reason from rational conclusions. It is surely the highest ideal of Christianity that it has arrived in the fulness of time to absorb and elevate and sweeten all human forces, and all human emotions and thoughts: and it is in that sense and in that sense only that Christ can be regarded as the Messiah—not Jewish but Human, not predicted in a Bible, but involved in a Brotherhood of the Race.

TRANSITION.—We learn with regret that, on the 7th inst., the Rev. W. S. Grignon passed away at Torquay at the age of eighty-three. In his early life Mr. Grignon was much interested in mesmerism, in which he experimented; he became an Associate of the Society for Psychical Research at its commencement, and was a regular reader of Spiritualist publications. He had long been a member of the London Spiritualist Alliance, and was a frequent attendant at our meetings. He was, for many years, the Head Master of Felsted School, Essex, which he raised to a leading position in the county as a school which supplied a first-class education at a small cost. He is described by one who knew him as having been 'one of the most striking head-masters of his day,' and one who took a keen interest in the school and in his pupils individually, leaving a lasting impression on their character and thought. Some years ago the Old Felstedians raised the money to found a Grignon Prize, so that his name will be kept in remembrance every year. We sympathise heartily with his family and friends in their bereavement.

NOTABLE MEDIUMISTIC EXPERIENCES.

Read before the Members and Associates of the London Spiritualist Alliance, Ltd., in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of December 6th, 1906; Mr. H. Withall, Vice-President, in the chair.

(Continued from page 22.)

V.—MR. W. RONALD BRAILEY.

At the end of 1882 my sainted father quitted his earthly estate, after several years' patient suffering. As it is my purpose to weave around him my account of some tests of spirit return, it will be necessary to give a short statement regarding his latter days and end.

He was devoted to mission work during the last twelve years of his life. His love and piety drew to him many friends, among whom was a Mr. Grenville, a retired Indian Government official. The two held very different views in reference to the resurrection; my father believing that absence from the body would be presence with the Lord, while Mr. Grenville, being a Christadelphian, held the belief that we should all sleep until the final resurrection. The two, however, came to an agreement that if it were possible for either to be at the death-bed of the other, the dying one should endeavour to express his feelings at the last moment.

For the forging together of the links in the chain of evidence, it is necessary to give a description of my father. He was just over six feet in height, well proportioned, and possessed a long brown beard. As the dressing of his beard during the last fortnight distressed him, it was shortened by six or eight inches, and cut square across. A few days before he passed onward, he startled us by stating that he saw about him many friends who had gone before. He called them by name, and repeated to us messages from them. As far as I am aware, he knew nothing whatever about the doctrine of spirit return. In his intercourse with these spirit friends he thanked God for permitting them to come and welcome him. He had no fear of death, and he had sent for the undertaker to his bedside some months before, and went over with him all the funeral arrangements. He realised that his end was near, and when, on the night of November 30th, 1882, we were called to his room, it was to see a face reflecting the glory of the celestial realm.

By my father's desire Mr. Grenville was sent for, and he was the only one except members of the family to watch the transition. My father divided the last half-hour between the spirit people and each one present, and I was the last of the family whom he addressed. About half-past eleven he called Mr. Grenville to his side, and with his face illumined with the light of immortal day, spoke with quite renewed vigour. As if his whole being were concentrated into the one desire to prove the continuity of existence, he exclaimed, '*We do live on, we do live on!*' Then, casting his eyes around on the weeping ones, he whispered a final good-bye, and once more looking upwards and addressing himself to the invisible ones, with face almost transfigured and bathed with a glory light, he said, '*I'm coming.*' His eyes closed, a slight tremor passed through his frame, and the casket of clay was still. At the very last moment there passed upward over the body a black disc about the size of a five shilling piece. Was not that the shadow of death?

This final scene, with the words given to Mr. Grenville, though I knew it not, was to be to me the foundation for a rational belief in the life beyond the grave.

Ten years afterwards I was brought into contact with Spiritualism, but during those years visions, dreams and physical manifestations occurred which puzzled me, for I could give to myself no account of them.

On May 18th, 1892, I was brought into contact with a young lady, Miss Annie Papworth, of Luton, who, through the 'Ouija' board, gave me the first proof of spirit return. It occurred in this way.

Accompanied by a business friend I made a call at Miss Papworth's house, and seeing a 'Ouija' board on the table, I

asked her what toy or game it was. She replied that it was a spirit communication board, and said that she had received some marvellous messages. I asked her to try and obtain a proof for me. After a little persuasion she sat down, placed the board upon her knees, and asked, 'Is there anyone here belonging to this friend?' The answer came, 'Yes! His father.' I then asked would my father spell his name. She replied that it was not often that a spirit could convey a name, but she decided to try. Then the little table commenced to move and 'William Brailey' was slowly spelt. She asked, 'Is that correct?' and I replied, 'Perfectly.' Then followed his last utterance on his death-bed: '*We do live on, we do live on.*' How could I doubt after that that the operating intelligence was my father! But I put several other questions, and received replies of the most convincing nature. Next I asked Miss Papworth to let me try and obtain a message myself, and although she stated that development was needed, I found that the table moved very readily for me, giving answers that were pertinent and cogent, and which could not have come from my own mind, conscious or sub-conscious.

I obtained a 'Ouija' for myself, and found that Mrs. Brailey was even more mediumistic than I. Communication after communication was received by us. Spiritual enlightenment was given, and through the instructions imparted we commenced to sit for control. During this period, lasting for several weeks, we were led marvellously in our development. Both Mrs. Brailey and I became trance mediums, and on one occasion, in the presence of two other friends who had not known him, and who were clairvoyant, my father controlled Mrs. Brailey. I recognised him by his movements and also by the reappearance of the black disc which I had seen pass over his body when his spirit fled. To the others it was a shining, bright light—to me it was the small black shadow of death! He has since manifested through other mediums, and on several occasions the oft repeated message, '*We do live on,*' has been given. In the materialised form he has uttered the same words and repeated his final injunctions to me when he bade me 'Goodbye.' Not only so, but to complete the proof, when he appeared his beard was shown just as my mother had cut it shortly before he passed over. Often, now, when least expected, through automatic writing which comes through Mrs. Brailey, in characters which I can recognise as his, he directs me. Well-remembered phrases are used, and the same concern for my spiritual welfare is exhibited. These automatic communications have been the more conclusive from the fact that Mrs. Brailey never knew him.

The life of every medium is more or less filled with tests of spirit identity and clear leading. Of the latter, I have had several remarkable instances. These have invariably come to me in the early morning, when I have been awakened by an influence giving me warning and advice through Mrs. Brailey. Thus, in 1898, we were in Scotland, and one Wednesday morning, at 3 a.m., had warning of the coming of a business matter which would result in my returning to London in three days. On the Saturday following I received a letter which directed my immediate return.

On one occasion I had a very peculiar manifestation. My grandfather, before he passed away, frequently told me that he should never be happy until I joined him on the other side. A friend had given me a double slate, and Mrs. Brailey's sister was sitting with us to see if we could get direct writing. A small piece of pencil had been placed between the slates. After a time we could distinctly hear the scratching of the pencil. Then three small raps came. When we opened the slates we found that this message had been written: '*Willie*' (that's what he called me), '*come, come, come,*' and his signature was added in his own handwriting. That was the only direct message we ever received, although we sat many times afterwards in the hope of getting more.

Through me, in the trance state, at the commencement of my mediumship, the late Mr. Spurgeon manifested, giving excellent tests of his personality. A relative, Mr. Greenwood, who for twelve years was a deacon at the Baptist Chapel at Boundary-road, Walthamstow, had on several occasions to go and see Mr. Spurgeon at the Tabernacle on chapel business.

Several times when Mr. Spurgeon controlled me he went over the details of the conversations he had had with Mr. Greenwood. On another occasion he spoke through me from the words 'Peace, be still,' when a lady present remarked that those were the last words she heard him preach from. At once he turned to her and said: 'No, you are wrong; the words I spoke from when you heard me were, "My peace I give unto you,"' and the lady then remembered that this, and not the other, was the text. When first he came it was to declare, 'I am torn to pieces by the wolves of doctrine.' This was about three months after his passing away. Is the utterance explained by the difficulty he found in adjusting his mind on the other side to a state of things very different from his beliefs during his earth life?

In conclusion, some of the greatest tests that have come through my mediumship have been given to a Mr. W., who has been sitting with me regularly during the last ten months. He has reasons for wishing to remain anonymous, but I have shown to your President an autograph communication from him, from which I will make a few short extracts. Thus he states that he has been able clearly to recognise a hundred and sixty South African friends, of forty of whom he has received pencil drawings from me. Many of these friends had been described by other mediums as well as by myself. He has received through me three hundred Christian and surnames. Among the drawings there was one of a native who gave his full name, and said he had spoken to Mr. W. on October 25th, 1905, at the Transvaal Hotel, Pretoria. Mr. W. clearly recalled the man and the circumstance. Another native was an old Zulu servant, who had also been described by another medium. In answer to a question asked by Mr. W. in the Zulu tongue about a dog he used to have, this spirit friend enabled me to give a minute description of the dog, which Mr. W. had no difficulty in recognising. Another friend gave his name and produced a pocket-book with the figures £100 owing by him to Mr. W. This again, Mr. W. says, was quite correct. Mr. W.'s father, who passed away thirty-eight years since at Kimberley, has manifested several times with tests, and has written him a letter in his own handwriting. Mr. W.'s brother George wrote of matters pertaining to the years 1887 and 1889. Of another brother he received a picture, signed in his own handwriting. Mr. W. goes on to state that he has received through me, from a native, dozens of true messages relating to South African affairs. Thus the recent rioting at Cape Town was foretold six weeks before it happened.

I will not weary you with more extracts from this gentleman's communication. But the question may arise in the mind of someone, 'How can you give such tests to this sitter and not to all?' I cannot say, unless it be that with some sitters we get into closer touch with the spirit world than with others, and have opened up to us more thoroughly an avenue of communication between that world and this.

Just one further instance of spirit manifestation. A few weeks ago, on November 5th, I was at Southsea, and was brought into contact with Admiral Moore. I described a spirit form with him, dressed in the uniform of Nelson's period, and I got the name of Hardy. The Admiral smiled recognition, and said that that morning he had been showing ladies over Nelson's old ship the 'Victory,' and had been talking to them about Hardy, one of the best beloved of the hero's lieutenants. This evidently had attracted to him the spirit of Hardy, who was still lingering with him when he came to me.

VI.—MR. A. V. PETERS.

It is difficult, when relating one's psychic experiences, to choose, out of so many, those which are likely to be of the greatest interest to others.

There is some difference of opinion among those who consider themselves authorities as to whether psychometry has anything to do with mediumship, but I will leave others to settle that point who have more time than I have, and will content myself with relating some facts which, I trust, will be of interest to you.

While I was in Paris a séance was held at the house of a lady who is well known to many people in England. As I cannot speak French everything had to be translated. I was to give clairvoyant descriptions and illustrations of psychometry to the company assembled, amongst whom, as the principal guest of the evening, was a noted scientist. He had placed upon the table a piece of what—in the dim light—looked to me like a piece of coal. I picked it up two or three times, but, as I could get no impression from it, I put it down again. Madame D. said: 'Oh, do try again.' I consented, and at last I said:—

'I can only get that this thing takes me away from here, and that I seem to be in a place where the country is hot. Now I am digging deeply. Now all is dark, and out of the darkness comes a picture of another civilisation. I am among other people at a far distant date. I feel that this thing has something to do with a sacrifice; not the sacrifice of cattle, but of human beings, and that they are killed by cutting out the heart—I feel that I myself am doing this.'

Then I saw a knife—the shape of which I was able to sketch very roughly. I also described the people, their dress, and their colouring most particularly. At the time it all seemed so real to me that I lost the sense of being in Paris, and felt myself to be an actor in the drama I was describing. Many other details were given, and all proved to be correct. I afterwards learned that the piece of black stuff was part of an ancient Mexican priest's necklace. It was found on the estate of the brother of the scientist, and had been dug up with other relics and sent to Paris—amongst them being the knife that I had described. At that time I knew nothing of the people of ancient Mexico, or of their cruel mode of human sacrifice. And yet that little piece of black stuff—about the size of a shilling—had disclosed so much!

One of the charges often brought against clairvoyants is that what we give is so vague, but I always try to get from the spirits a definite fact, so as to clinch everything that is given to the sitter, as in the following case.

On one occasion, in Berlin, I was describing a spirit to a man, who said: 'Yes, all is correct, but you are describing one of *two* ladies who were very much alike—in fact, two sisters; which of the two is it?' I then asked the spirit, and received this answer: 'I am the elder of the two. He has a photograph of me in which I am wearing a locket and chain, and my hair is parted in the centre.' The man said: 'No, I never had, nor do I now possess, such a photograph. The lady was my wife, and I ought to know.' The spirit, however, declared that she was right, and there the matter ended at that time. I had quite forgotten the incident, when, about three weeks afterwards, the man brought the photograph to show me. It had been given to him previous to his marriage and was in every particular exactly as described by me!

Some years ago I had a friend who was a doctor, and a spirit—also a medical man—used to control me to diagnose the patients of my doctor friend for him. One evening, we called at the house of a mutual friend, who was a Spiritualist, and we held a séance, during which I passed under control of the spirit doctor, who caused me to suddenly turn to our host and say: 'I must see your wife—she is ill.' 'You cannot,' he replied, 'she is not in the house.' 'Not now,' said the spirit, 'but make an appointment with my medium and the boy' (meaning the doctor in the flesh), 'and let your eldest daughter sit with them.' A meeting was arranged, and a very searching diagnosis was given, which revealed that the lady was injured internally, and suffered much pain, all unknown to her relatives, who were so astounded that her husband asked for an examination by the earthly medical man—with the result that every statement made by the spirit doctor through me was fully confirmed.

The spirit doctor advised a slight operation, which was performed. I was asked not to go to the house until the lady was quite well, for this reason: Every other night I sat at the doctor's house, and the spirits reported to him, through me, how the patient was progressing, and how he would find her next morning, and all these reports and forecasts were quite correct.

On several occasions I have been controlled by the spirits

of those still living in the body. A curious case of this kind took place at Leicester. A mutual friend, a lady, called upon the lady and gentleman with whom I was staying, and, of course, we had a séance. Turning to the visitor, my Indian control said: 'As you have no one in the spirit world from whom you would like to hear, I will give you a surprise. Do not be alarmed.' Then the spirit of her lover, who, at the time, was in West Africa, took control of me, and began to address her in a way which was particularly awkward for the others present (whom he did not seem to be able to see), for he spoke in an endearing manner and used terms that were only known to themselves. He also said that to himself it appeared only as a dream—though a very *real* one! The friends present at the séance said that it was all so realistic to them that they would be able to recognise the man, if they saw him, from the description of him which had been given. I had met him once in the company of a number of people, but not to notice or remember him. One of the tests which he gave was this—he said: 'Tell my young lady that her initials are tattooed on my left arm.' This tattooing was out of sight, and was a secret known only to themselves!

One day, while we were in France, my wife and I were waiting in the ante-room of one of the Psychological Societies there prior to a séance, and as there were pencil and sheets of paper upon the table in front of us, I said to my wife, more in fun than in earnest, 'Let us see what the spirits have to say to us.' In the past, I had been able to obtain some automatic writing, but, with the exception of a few instances, it had been absolute rubbish. I was much surprised, therefore, when a message was rapidly written in a small but clear handwriting, which in no way resembled my own. It commenced thus: 'Joe is here. No, not Uncle Joe, but brother Joe.' It then went on to relate how he died and how, about the same time, there was much sickness and sadness, and that two other members of the family died then.

All this was news to me, as I had no relations of the name given. My wife, however, had had both a brother and an uncle named Joseph, both of whom had passed away so long back that she could not fully recall the circumstances. Other names were given as being those of members of the family who were said to be present, but we had to wait until our return to England to make inquiries with regard to the statements made in this written message, and we then found that, even in reference to some things which my wife thought were wrong, they were absolutely correct. This spirit, strange to say, has never returned to us.

Among the many test evidences of spirit identity afforded by spirits who have availed themselves of my mediumship, the following instance, which was related to me by the lady who received it, seems to be a good case. The lady and her family are of the Jewish faith, and they have rites in their religion of which those who have been educated in the Christian faith are, as a rule, entirely ignorant. Her notes of the séance are as follows:—

'My son took control of Mr. Peters and put a handkerchief over his head to show the manner in which the scarf was placed upon his head at burial. He told me (the mother) that he saw the lamp lighted in commemoration of his death—which lamp is kept burning for many days even after the funeral. He also told me of a long wreath which I had made from the Virginian creeper and placed upon his coffin. Also that when the mourners had left the room and I was there alone, I felt, indeed, that I *was* alone, and that, with his death, *everything* had gone! I can assure you none but myself and my God knew of these thoughts—yet my boy came back to tell me what was known only to my inmost self!'

Looking through my manuscripts and letters, I found a letter, sent to me from Manitoba, Canada, which I will give to you exactly as written. But before doing so I may explain that my correspondent is not an Englishman, and that I had a curious experience with him before he went to Canada. I do not often see spirits unless I am looking for them, but one night, just as I was dropping off to sleep, a spirit came and stood by my bed and said: 'Write to your friend — and tell him he must learn psychic healing. If he does not do it now he will lose the opportunity.' I therefore wrote to him

asking him to call, and when he arrived I gave him the spirit's message, and, at the same time, I offered to teach him what I myself knew of psychic healing. I did not like to have to give him the message, for I knew that he thought of staying in England for at least two years, and it seemed foolish to do so. After I had told him I felt that he rather resented the message, and thought that I was inviting him to take séances with me, but the spirits were right, as his letter, in which he mentions that my spirit friends advised him to learn psychic healing, will show. He writes:—

'DEAR MR. PETERS,—I beg to inform you that your prediction in regard to my leaving England at an early date in October, 1905, came true in a way in which I least expected, although the details you gave me at the time ought to have left no doubt in my mind. It was in September, or the early part of October, at a meeting held at the Rooms of the London Spiritualist Alliance. I had just come back to London after two years' travelling on the Continent, and my thought was to stay in England for the next few years. At the meeting mentioned you startled me with the news that I was going to leave London shortly, and that I was going to live for two years in a country where there were no Spiritualists. I forget the full details you gave, but at a later séance (private) you told me that the country I was soon going to was a cold country, that the people and general surroundings were rough, very rough, and that the people spoke a very peculiar language. As to the cold country, I am now, since November 26th, 1905, in Manitoba, the coldest province of Canada, clothed in coarse woollen and sheepskin garments. The temperature is often (nearly always) thirty to forty degrees below zero. The class of work, too, is harder and rougher than any kind of work I have ever had to do. As to the rough surroundings, I am lodging with a homestead farmer some seventy miles north of Winnipeg, but the people are hospitable. As to the strange people and language, the farmer, his family, and the neighbouring farmers are all Icelanders—Icelandic is the same as ancient Norwegian.'

These are a few of the experiences which go to prove to me that those who have passed away are ever about us, and lovingly ready to aid and bless us.

A SPIRIT-GUIDED SOLDIER.

Mrs. E. Hutchison, Fort Myers, Florida, U.S.A., in a letter to the 'Progressive Thinker,' says:—

'I send a true incident in connection with my brother in the Boer War. He wrote me from Scotland, where he now is, and could tell me much more. He writes as follows:—

"You ask for some of my experiences. I will give you one. I had a chum who enlisted at the same time as I did. We had been in India together and had been fast friends. He was killed at my side at Spion Kop. About a month after his death I was scouting one night, and I found the enemy was about to make a night attack on a very weak part of our lines. Our people must be warned, and at once. It was pitch dark, but I had been a scout long enough to find my way even in the dark, so I made all haste to warn our lines, but I stepped into a hole and was stunned by the fall, and when I got my senses back, in a dazed manner I turned in the wrong direction. I did not find out my mistake for some time. When I did so, the cold sweat broke on me at the thought of how much depended on my getting back into the lines at once. I had lost my reckoning completely. I did not know which way to turn. I was in despair, when I saw the *finest lines of my dead chum's face*. The face was all I could see, and I felt something grasp the muzzle of my rifle and pull it to the right. I turned with it, and then I felt it pull forward. I followed. I moved quickly with that long, swinging pace we scouts acquire, but no matter how quickly I went I still felt a slight pull, sometimes to the right—a little then to the left, thus guiding me over bad ground, till at last I heard the welcome 'Halt! Who comes there?' of the sentry on the first line of our post. *Then the grasp was taken from my rifle, and I felt my guide had left me.* I was just in time to warn them."

TO CORRESPONDENTS.—Owing to the pressure on our space, several contributions intended for this issue are unavoidably held over for next week's 'LIGHT.'

EXETER.—The Spiritualists' Society at Exeter is in need of a larger organ and would be very grateful for subscriptions, which will be thankfully received by Mrs. Battishill, St. Loyes, Exeter.

CHRISTMAS EITHER WAY ROUND.

Although a little late, the following extracts from an article by Mr. W. J. Colville on 'Christmas under Southern Stars,' in 'Progressive Thought' (Sydney) for December, will probably interest many readers of 'LIGHT.' After dealing with the idea that this festival celebrates the commencement of the sun's return from the lowest point of his course, as seen from the Northern hemisphere, and therefore it might seem to have lost its symbolical meaning when kept up in the Southern hemisphere at a time when the sun is at its greatest meridian height, Mr. Colville says:—

'Christmas as a Christian religious festival can quite as well be celebrated under Southern as under Northern skies, for the great Teacher and Healer whose nativity is commemorated claimed alliance with no section of humanity in particular, but styled himself Son of Man, meaning a truly universal representative of the entire human family. There is a wondrous charm in contemplating the world-wide extent of Christmas festivities, because north and south of the Equator we are celebrating two diametrically opposite seasons at the same instant. In the North the winter has reached its culminating point; the shortest and darkest day is over; but in the South it is the longest day which has just passed, and we are reminded that harvest is approaching and another season of rain, darkness, and comparative cold is advancing. We do well to give equal thanks for all seasons and all kinds of weather, for we need all alike, and without revolving seasons we could not enjoy the varied produce of the earth which contributes so greatly to our comfort and our joy. . . . It is a pleasant thought that while one hemisphere is celebrating the winter another is celebrating the summer solstice. We enjoy a special sense of timelessness when we consider that summer and winter co-exist, that it is merely a matter of latitude, not of time, whether the ground is covered with snow, as in Canada, or with flowers, as in Australasia. The same sweet carols, breathing their fervent aspirations for universal peace and goodwill, are equally appropriate, whether the season bring heat or cold, whether the skies be leaden-hued or azure.'

Peace and goodwill, fellowship and happiness are in season everywhere and at all times, yet it may be true that, as Mr. Colville says, 'peace and goodwill, though always prevalent in the heavens, are not obtainable on earth until we enter into spiritual conjunction with celestial companies,' and, like the Wise Men, we must follow the guiding of heavenly voice or spiritual star in order to find the Christ-spirit, when it is within our power to reach it. Mr. Colville concludes by urging us to so use the idea of Christmas, at all seasons, that 'peace may prevail over all the earth, and goodwill unite all humanity in one glorious chain of indissoluble confraternity.'

A BOOK OF APHORISMS.

'Steps to the Crown,' by Arthur Edward Waite (Philip Wellby, price 2s. net.), is a collection of aphorisms illustrating the progress of ideas from worldliness to godliness. Part I. treats of 'The Fashions of this World,' and its mottoes are: 'Through the wisdom of this world we pass in fine to the foolishness of the Cross,' and 'It is through warfare that we enter into peace.' The 'Counsels of Caiaphas' are rather cynical, but, says Mr. Waite, 'it is permissible to advance the great causes even by the method of the cynics.'

In Part II. we come to the 'Thresholds of many Sanctuaries'; Nature is declared to be 'an antagonism which has been adjusted to make life possible,' 'a standing marvel,' 'a great romance, full of mystery and high meaning'; 'The Kingdom of Nature can be understood only by the light of the Kingdom of Grace.' Morality and Love are touched upon, and under 'Substitutes of the True Knowledge' Mr. Waite says: 'Reason is the guide of the instructed man; it does not content him entirely, and it does not entirely suffice him; but at least it consoles and sustains him.'

Mr. Waite thinks that the best literature for training a child in the way he should go is to be found in 'the old romances—Perceval, Arthur, and Galahad'—rather than in the text books of elementary education, for 'we should learn to cultivate in everything the mind of the mysteries, which is that also of the romantic spirit and the great hallows of the

past.' In Part III., under the head of 'Lesser Aids to Reflection,' we are told that 'a single clear intuition is better than a score of reasonings.'

Through the 'Mysteries of Being' and 'Seasons of Sorrow,' Mr. Waite's aphorisms lead us to the 'Precincts of the Temple,' teach us 'words of understanding,' show us 'Prospects of the Heights,' and bring us, by the 'Gate of Entrance,' into the 'Path of Union.' We are well reminded that 'there is so much within our reach if we only dared to grasp it'; 'the great things are close by us, but we are in a mist which obscures the sunlight'; while 'the most absolute and vital truths are those which can be realised only in silence.' Great experiences are 'incommunicable'; 'silence upon the great themes is not so much a merit as a necessity; of the highest things we cannot speak.' 'We are all spirits in prison, waiting for the Deliverer to descend and preach to us.' Here are two of Mr. Waite's dicta, the one comforting, the other seasonable:—

'All that is true and beautiful and just is the divine passing into realisation among us. Some day the work will be accomplished, and the world will be established in perfection.'

'At the opening of each new year it is well to remember that the old one closes, and the imperfections and prejudices that belong to it should also end; everything is ready for the outpouring of another spirit: O let that kingdom come!'

We like Mr. Waite best when he keeps to the higher ground and eschews paradox and epigram, but this book contains food for all palates and suggestions for varied needs.

THE DIVINING ROD.

On Monday evening last, the 14th inst., an extremely interesting Address was delivered by Professor W. F. Barrett, F.R.S., on 'The History and Mystery of the so-called Divining Rod' (with lantern illustrations), to a large number of the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street. A report of Professor Barrett's Address will appear in the next issue of 'LIGHT.'

A THOUSANDTH NUMBER.—Our Manchester contemporary, 'The Two Worlds,' has now commenced its twentieth volume, and, with its issue for January 11th, has reached its thousandth number, the first having been published on November 25th, 1887. In his leading article announcing these facts, the present editor, Mr. J. J. Morse, pays a graceful tribute to two workers whose names 'will always be associated with the early life of the paper, Emma Hardinge Britten, the original editor, and Mr. E. W. Wallis, who was associate editor and general manager,' and who 'in due course became editor,' being followed by Mr. Peter Lee and Mr. Will Phillips. Mr. Morse is sure that 'thousands of Spiritualists all over the world will join in hearty recognition of the noble work done by the the two original conductors of the paper,' and by their successors. The 'Two Worlds' is in eminently capable hands at the present time, and we wish the paper and its present editor a long career of continued usefulness to the good cause which we all have at heart and to which we are unitedly devoting our best energies.

THE MEANING OF OCCULTISM.—The Editor of the 'Occult Review,' in his Notes of the Month for January, after speaking of astrology as extending the theory of the universality of the laws of Nature to the domain of man, attempts a wider generalisation with regard to the *whole* which must include all special deductions, and says: 'What, in short, is Occultism? If I were to describe it as the science of the realities that underlie phenomena, I should not, I think, be far wrong. But in its first and deepest significance, is it not the secret thought of God, and is not the phenomenal universe the vesture in which He has clothed it? Occultism is indeed a word that is universal in its significance. The politician may have no place for it in his vocabulary, but it is the touchstone of all true statesmanship. The scientist may ignore or denounce it as claptrap, but it none the less surely unlocks the key to the riddle of creation. The ecclesiastic may pooh-poo it, but for all that it is in Occultism that will be found the essence of all true religion. It is the one clue to creation—mankind—life—death. It is in fact the key to the meaning of all things that are, and to know it is something, a very great deal more than a liberal scientific education.'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

The Spiritualist Congress at Moscow.

SIR,—May I ask you to insert in your esteemed journal a brief account of our Congress, held in Moscow, and of the work of our highly valued friend, Mr. Alfred Vout Peters.

We are happy to say that the Congress was a great success, although not immediately understood or appreciated by all; it was too serious for the majority of the public.

Papers were read on 'Christianity and Spiritualism'; on 'Magnetic Healing' (with photographs of healers' hands); on 'Haunted Houses' (with full official documentary evidence); on 'Spirit Identity,' also well proved by documents; on the 'New Spirit-Light among the Heathen in Siberia' (with photos of their mediums). There was a demonstration of three methods of transcendental photography: photography of fluid, photography of medium's fluid at séances, and psychic photography; in conjunction with this demonstration an account was given of the methods by which these processes are accomplished. There were also many other interesting papers.

Then came Mr. Vout Peters. His form of mediumship was altogether new to us; we had certainly heard of psychometry, we have many people going about telling fortunes by palmistry, by coffee beans, and so on, but all this is only gipsying and no more. It was the first time we had heard and seen a medium like Mr. Peters. At first our public was disappointed. In this country we have everywhere a great number of small home circles, which are kept strictly private, because we, in Russia, are afraid of publicity and are very timid. Few of us know the English language, and in French and German there is not much to be learned about our cause; our Spiritualists are accustomed to sit in private and wait for *apports*, levitations and materialisations—of which there are any number—and especially for communications from spirit-land. We have no platforms to lecture from and no people trained for that work; we have no public mediums. So, naturally, people were astonished at seeing a medium in full light, no trance, no cabinet, simply standing before them and telling wonderful things. At first they understood very little, but some incidents at the séance, held during the Congress, awakened their interest. For example, Mr. Peters told one lady, an Armenian by birth, that he saw by her side an elderly woman, with a full face and a strange bandage on her forehead (such bandages are worn only by Armenian women). She was holding her arm, which appeared to be sore, in a manner which the Armenian lady recognised as that in which her mother had held her arm before her death (she died from a cancer in the breast). The lady was so surprised that she turned quite white, trembled, and could not answer a word when asked if this occurrence were true.

But I shall not give any more instances. Your readers know this famous medium, and we intend to write many accounts of his work here in our journal 'Rebus.' One of our Spiritualist leaders said about the mediumship of Mr. Vout Peters, that it is a new means of spirit-agency to give the world demonstrations of the existence of the spirits and their nearness to our world, excluding all thought of fraud or simulation, the medium being among us in full light and almost untranced, without the possibility for any suspicion. Permit me to say a word as to Mr. Peters' own personality, how happy we were to know him while he was among us; he was the most unselfish, the most simple, the most good-natured man we ever met. Not for a minute did we feel that he was a stranger; he is a true Christian and a true medium—God's servant, obeying His Will and making his mission as useful as possible in the world. As an apostle, he goes around the world, he needs nothing, he asks nothing, and work in one place ended—he leaves to go to another part of the earth to work in God's name. His gift is wonderful, but, as a gift of goodness, it is not for all; there are persons—some few individuals—to whom he can give nothing. We congratulate you in England on having such men for the great work of Spiritualism.

I beg you, Sir, to receive our good wishes for yourself and for all your staff, for a happy and bright New Year. Yours, &c.,

A. BOBROWA.

[We have to thank our correspondent for sending us two photographs of Mr. Peters, taken by a psychic photographer; in one of them there is an appearance as of the flame of a torch, or large candle, to Mr. Peters' left.

Ed. 'LIGHT']

The Rev. G. J. R. Ouseley.

SIR,—As a Theosophist and a personal friend of close on twenty-five years of the Rev. G. J. R. Ouseley, I have read with great interest Mr. Hart's notice of this 'Great Mystic.' I trust you will kindly afford me space in 'LIGHT' for a few observations on my much-valued friend, teacher, and master in the higher paths of occultism, to whom I was introduced many years ago by my old and valued friend Mr. Hargrave Jennings.

I studied for some years under the kind and masterful teaching of Mr. Ouseley, who was one of the kindest and best-hearted men I ever met in my life, and well understood the teachings and true meanings of Rosicrucianism. I shall ever retain a most grateful memory of the time when I had the honour to be his pupil. I was also personally acquainted with both his wives, and at one time was a frequent visitor at his house and he at mine, and it was only when I was unable to make him hear, and when his articulation was difficult to comprehend, that I lost sight of him. No one regrets more deeply than I do the loss of such a man. His library is a most valuable one to the occult student, and I speak from personal experience, having, in past days, read most of his very valuable books.

Mr. Ouseley was, beyond all doubt, not only a great mystic and occultist, but a thorough gentleman, coming of an ancient and noble family. Yours, &c.,

W. OLDHAM DAWSON, F.T.S.
(Barrister-at-Law.)

'Human Magnetism.'

SIR,—I have just been reading a review in one of the monthly magazines of this country of 'The Brotherhood of Healers,' by James Macbeth Bain, in which the following passages are given as extracts:

'In a man of pure soul, whose feelings are sweet with love, and whose thoughts are clean from all self-seeking or any unworthiness, the Holy Spirit will work a power of blessing to his body, and to the body of every man or beast, or bird or plant, or any living creature he touches with his hand or with his breath, or influences mentally; and that is so even though he be not robust, nor in rude health physically.'

'In a man of impure soul, whose desires are unclean, whose mind is of the viler stuff of the earth, whose feelings are bitter with hate, and whose thoughts are defiled by selfishness, the same Spirit of Life, who is, indeed, the One, or Holy Spirit, can only work by corruption, making for decay, and final disintegration in his own body and in the body of every man or beast or any living creature he may touch or influence with his mind; and that is so even though he be of a robust frame, or in rude health physically.'

'And if these two men were to live together, the latter would draw the life principle from the former and might even so affect him as to hasten his death. For in spiritual things the higher must give its life unto the lower.' (My italics.)

I have not seen the book, but as I have frequently read and admired Mr. Macbeth Bain's writings in 'LIGHT,' I cannot believe this to be a true statement of his teaching; and it is so absolutely opposed to every spiritual principle I have ever been taught that I cannot refrain from calling attention to it.

Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

Trustfulness.

SIR,—If I were asked to express, in as few words as possible, a universal help for all sorts and conditions of men and women—something that I know would be a real benefit to humanity, irrespective of class or colour—I should say most emphatically: 'Trust, and be true to your own inner, higher instinct or conscience. If you do this it will lead you and guide you aright. The "Ray of Light" within cannot, and will not, fail you, but it will enable you to reach the portals of your Father's home of Peace.'

Without this as a starting point no sect, church, or religion can be of much service. Yours, &c.,

A READER OF 'LIGHT.'

An Inquiry.

SIR,—Kindly permit me to inquire if any reader of 'LIGHT' ever heard of, or knew, a medium—public or private—named Mrs. Blessington. I ask because some six years ago, in Australia, an Indian friend of mine requested me to find her when I came to England, but up to the present I have been unable to do so. Yours, &c.,

J. C.

An Explanation Desired.

SIR,—Kindly permit me to ask if any of your readers can explain how the spirit of a friend of mine, while he is in town, is seen at times by a lady friend of his who resides about thirty miles away. She sees him enter her house, stir up the fire, and lay the cloth on the table for tea. At one time she felt afraid—and then the spirit, or whatever it was, left the house and returned shortly afterwards with the lady's mother's spirit. As the lady's mother resides in the same town as my friend, his spirit must have travelled about thirty miles, and back, to fetch the spirit, or whatever it was, of the lady's mother. I have been under the impression that when the spirit leaves the body, the person is dead; but if so, what explanation can be given of this lady's mysterious experience?—Yours, &c.,

J. M.

Grateful Acknowledgments.

SIR,—Please allow me to thank those kind readers who so readily responded to my appeal in 'LIGHT' of November 24th, 1906, and to excuse myself for not writing to each one personally before this date, owing to a little trouble with my eyesight.

Mr. F. and his family are most grateful and particularly wish me to thank the correspondent from Cheltenham for the postal order sent anonymously. To all, and to Mrs. Douglas Kitson especially, for giving both the father and daughter work, I am most grateful, because there is no better way to help than helping others to help themselves. To you, sir, I tender once more my sincere thanks.—Yours, &c.,

EMMIE HOLMES.

SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington, after an address on 'The Religion of the Future,' gave a number of clairvoyant tests. On Sunday next, at 11.15 a.m., Lyceum; at 7 p.m., Mrs. Boddington, clairvoyante. Thursday, at 8.15 p.m., psychometry.

ST. LEONARD'S-ON-SEA.—109, LONDON-ROAD.—On Sunday last Miss Chapin gave an interesting inspirational account of the good work done by spirits on the earth plane, and all her spirit communications, mostly given to strangers, were recognised. Tuesdays, at 3 p.m., public séances.—W.

ACTON.—HORN-LANE, W.—On Sunday last, Mr. Snowdon Hall gave an interesting and thoughtful paper on 'Mediumship.' Monday next, at 8.30 p.m., members' meeting, at 2, Newburgh-road, for suggestions, &c. January 24th, at 8.30 p.m., public clairvoyance and psychometry.—H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailey gave an address on 'Through the Mists' to a crowded audience, and clairvoyant descriptions with blackboard drawings, all recognised. On Sunday next Mr. H. Boddington; 27th, Mr. John Lobb.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. R. Boddington gave an interesting address on 'Why I am a Spiritualist.' Sunday, January 27th, at 7 p.m., Mrs. Effie Bathe will lecture on 'Auric Colours and their Psychic Significance,' demonstrated by thirty original paintings.—J. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last, good addresses and clairvoyant descriptions were given. In the evening, Mr. Hopkinson gave an excellent address, and Mrs. Curry, clairvoyant descriptions. Next Sunday, at 11.15 a.m. and 7 p.m., also on Monday, at 8 p.m., Mr. John Lobb, on 'Talks with the so-called Dead.'—N.C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Waters spoke on 'How to Live.' In the evening Mr. Imison, in an address on 'New Year Resolutions,' appealed for fresh energies and workers, and Mrs. Imison gave recognised clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. Albert Card. Wednesday, at 8 p.m., Mrs. Podmore, clairvoyant descriptions (members only). 30th, Mrs. Webb.—L. D.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'Mediumship' and 'Gathering up Sunbeams' were discussed. In the evening Mr. W. H. Simpson's splendid address on 'The Other Side' was greatly enjoyed. On Monday evening a public circle was held. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. John Adams on 'Spiritualism and Religion.' Monday, at 8.15 p.m., Mrs. L. Atkins, clairvoyance and psychometry.—P. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. W. Underwood's inspirational address on 'If Jesus came to London' was much enjoyed. Sunday next, Mr. G. Winbow on 'Mediumship.'—J. P.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Effie Bathe gave us an intellectual and uplifting address upon 'The Degrees of Matter in which Man Functions,' and her explanations of several points at the conclusion were much enjoyed. Sunday next, at 7 p.m., Mrs. Fairclough Smith will speak on 'Spirit Guides in the Home Circle.'—P. B.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last 'What is Wisdom?' was discussed. In the evening Mr. Morley spoke on 'The Coming of Mystic Religion.' Clairvoyant descriptions at both services. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., Faithist services, and clairvoyant descriptions. Questions invited.—W. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave twenty-one excellent clairvoyant descriptions, mostly recognised, and helpful messages. Miss Clarice B. Loughton sweetly rendered a solo. Mr. W. T. Cooper presided. Sunday next, the Rev. Mrs. Loie F. Prior, inspirational address. Soloist, Mr. Sherrit-Hog. Friday, February 1st, séance to members. Particulars from the hon. sec., A. J. Watts, 18, Endsleigh-gardens, N.W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last good clairvoyant descriptions and personal advice were given. In the evening Mr. W. E. Long's uplifting address on 'From Death unto Life' was much appreciated. On Sunday, January 27th, the anniversary services will be held; at 11 a.m., Mrs. Fairclough Smith and Mr. John Lobb; at 6.30 p.m., Mrs. Imison and Mr. D. J. Davis. On Monday, the 28th inst., at 7.45 p.m., social evening party. Tickets 1s.—S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Walker's very interesting address was followed by psychometric delineations.—A. C.

CROYDON.—128, GEORGE-STREET.—On Tuesday last Mr. W. E. Long gave an interesting address on 'The Witch of Endor,' and replied helpfully to questions.—N. T.

LUTON.—On Sunday last Mr. A. Punter gave a helpful address on 'Faith without Works is Dead,' and Madame Victor gave some splendid tests.—C. M.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mrs. Willis spoke very feelingly on the transition of Mrs. Kenyon, who passed to spirit life on the 6th inst.—F. A. H.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Wiffen's address on 'What Seekest Thou?' was much appreciated.—W.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last Mrs. Springthorpe gave addresses on 'Where will Man find his Heaven?' and 'The Spirit,' with clairvoyant descriptions.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. T. H. Pateman spoke impressively on 'Sanctification,' and Mrs. Webster gave excellent psychometrical delineations.—W. H. S.

READING.—LECTURE ROOM, WILLISON'S HOTEL.—On Sunday last Mr. E. M. Sturgess gave an excellent address on 'Telepathy from the Invisible,' followed by well-recognised clairvoyant descriptions.—E. W.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Baxter gave a helpful discourse on 'Lead us not into Temptation.' In the evening Miss V. Burton delivered an uplifting address on 'The Eternal Progression of the Soul.'

BOURNEMOUTH.—On Sunday morning last Mr. J. Walker gave splendid evidence of spirit return. In the evening Mr. V. N. Turvey spoke on 'To be or not to be?' and Mr. J. Walker answered questions.—F. T. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Clavis spoke instructively on 'Is there anything received from the Spirit World beyond that which we already know as mortals?' Mrs. Martin gave good clairvoyant descriptions. Soloist, Miss Wakeham.—F. T. H.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVIERIE-ROAD.—On Sunday morning last Mr. H. G. Swift's address on 'Some Illusions of the Senses' was discussed. In the evening Mr. H. Boddington delivered a fine address on 'Spiritualism and Reform.'—S.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. J. Kinsman's practical and helpful address on 'The Past and Future' was much appreciated. Mr. H. J. Abel presided, and conducted the after-circle.—A. J.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last the president, Mr. Wilson, read a paper on 'Gambling.' Mrs. Podmore named five children, and in the evening spoke on 'The Awakening of Thought,' and gave excellent psychometrical delineations.—N. C.